

Journal of Social and Political Sciences

Arrozy, Ahmad, Wijaya, Mahendra, and Kartono, Drajat Tri. (2019), Capital and Capacity in Reproduction of The Community of *Masjid Kampung Jogokariyan Yogyakarta*. In: *Journal of Social and Political Sciences*, Vol.2, No.3, 767-776.

ISSN 2615-3718

DOI: 10.31014/aior.1991.02.03.117

The online version of this article can be found at:
<https://www.asianinstituteofresearch.org/>

Published by:
The Asian Institute of Research

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Capital and Capacity in Reproduction of The Community of *Masjid Kampung Jogokariyan Yogyakarta*

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Abstract

This study aims to describe capital and capacity in the community of the community of masjid kampung Jogokariyan, Yogyakarta. Supported by life-history data, the Islamic education space is a reproduction of the community, while capital and capacity are energy for the sustainability of the community. The historical-sociology studies an approach in observing time diachronically for daily social life. Sociologist Giddens supports the study of historical-sociology because it is able to track the interdependence between action and structure. Time is an integral part of the discussion of social reproduction (Giddens, 2001). The rules and resources used by actors are re-formed through the process of community use and sustainability. Capital comes from the management of Muslim merchants who support the community, while capacity building comes from empowerment actions in the form of increasing skills and placement of educational credentials. The results of this study indicate the relationship between actors is a network of managerial systems for sustainable communities. The masjid kampung community is the agent for solving social problems in the Kampong Jogokariyan area such as the inability to try micro-economic areas. The aspirations of the community experience the transmission of knowledge between the younger generation. The space for Islamic education has increased the spirit of development as well as being a cultural legacy with a homogeneous type of experience in the realm of the religious communities of the cities of Yogyakarta.

Keywords: Capital, Capacity, Reproduction

1. Introduction

Colonialism of Westphalia era jurists made religious leaders such as the Pope, King of the Arabs and Emperors equal with territorial leaders and generalized legal equality among countries, but the capacity of each citizen to simply search for a dignified profession experienced structural obstacles due to the generalization of the application law (Rosecrance, 1991). In Indonesia, which has held independence for 73 years on the codification of law is not equivalent to the capacity of citizens in reaching professions such as access to employment information or just earning a living. This causes instability in historical changes (Rosecrance, 1991: 85).

In 1980s for post-fordism era depicted milieu of young people who had an indication of vulnerability due to the threat of layoffs from a new wave of industry that was pioneered by Henry Ford. Burrows and Gilbert (1992) describe the 1980s as the impact of global economic restructuring. From the economic restructuring, there is a crisis transition for third world countries. This gave birth to donor agencies from superpowers such as the United States, British and Saudi Arabia, which eventually gave birth to NGOs (Non Governmental Organizations) to develop communal capacity. Social workers (social workers) from university graduates who have a background in cultural political variants. This means that social workers are involved according to the network paths such as Saudi Arabia and Qatar channeling aid for community empowerment funds through social workers in the campus mosque community (Rahmat, 2008). Like the *Ministry of At-Tijarah* (National Shipping of Saudi Arabia) and the Qatar Foundation. Likewise vice versa NATO countries have interconnection of donor agencies such as OXFAM (British), HIVOS (Netherlands), and Ford Foundation (United States) (Yudotomo, 1986).

The efforts of these donor agencies are only to develop the capacity of individuals or local actors adjusted to developing capital even though it is not value free. This narration shows citizens in the third world incur debts to the alliance of large capitalist countries in Europe, North America and West Asia, especially in support of industrialization and manufacturing. This raises the pattern of actors and agents in launching the transmission of knowledge and technical models of alumni who go to high school in the modern orientation. The relationship of religion in educational institutions becomes relevant because the Indonesian people uphold religious principles in social reproduction (Thoyibi, 1995).

Religion and spirituality become a unit of study in the industrial development of countries in Asia because they have a correlation with service attitudes, reputation and honesty for service products. Then the network of the Islamic community in Indonesia became the epicenter of the theology of industrialization centered on the role of the young Muslim generation (Thoyibi, 1995).

The young muslim generation came from *alumni pesantren* or high school oriented towards the development of Islamic society (Thoyibi, 1995). These alumni have even become agencies of donor agencies from superpowers. Imdadun Rahmat from the University of Indonesia (2008) said that former West Asian college students and campus mosque alumni gave birth to integrated Islamic schools that created social circles. From this, then the community of Jogokariyan village mosque emerged. During the post-reform era, this community grappled with several changes, such as the upheaval of political Islamic thought, the practice of Islamic education, the empowerment of village economic welfare, and the formation of a network of Islamic communities. However, towards the end of the decade now the form of economic development of the village such as the expansion of service businesses that create production units.

As a comparative study of the empowerment community from South Korea, Saemaul Undong in 1970 oriented to "living well," or living well means material and spiritual prosperity through modernization by building community development (Kyungwoon, 2008). With the direction of the spirit of perseverance, independent assistance, and Saemaul Undong cooperation remained unchanged (Kyungwoon, 2008). Conceptualization Literature "Community Development" provides the main reference for community development through the application of social empowerment (empowerment people). The two authors of the book, Jim Ife and Frank Tesoriero, are lecturers of sociology as well as social work practitioners from Australia. This reference is used because in the beginning the community began with social empowerment, namely religious education and the development of local economic potential.

The literature in this study is a narrative of the "New Right" movement and the dominance of military corporatism so that it is able to erode (distort) the concept of citizenship (citizenship). Then sociologists Jim Ife and Frank Tesoriero tried to trace the characteristics of "community" with the following forms of social organization (Ife and Tesoriero, 2014: 191): First, the process of getting acquainted with each other and permanent interactions on a human scale. Secondly, the accumulation of emotions of feelings of belonging (*sense of belonging*) in acceptance

and appreciation that lead to collective action. Community is a form of a group formed for the efficiency of sustainable administration (Ife and Tesoriero, 2014).

Third, the maintenance model comes from the participation of community members through transparent budgets. Fourth, the community becomes a space for the exchange of talents and abilities between actors and community members. Fifth, community is a phenomenon of "mass culture" from the transfer of local experience to diversity to enable the creation of new values, production, and expression of a local or community-based culture. So from that culture allows productivity rather than passive consumers (Ife and Tesoriero, 2014). Sixth, communities are formed on the basis of geographical and functional factors.

Alice Sullivan states there are three components of the theory of Bourdieu's cultural heritage, namely: the cultural heritage of parents transferred generatively to teenage children (Sullivan, 2001: 895). Cultural capital is a big trust (credential) for the regeneration of children (Sullivan, 2001). Educational credentials are the main mechanism in cultural heritage, social reproduction, and developing capital society (advanced capitalism). Educational credentials refer to an environment that can be accepted as a qualification of skills, work, involvement and work experience.

In this study time is the historical range of community change and assets are a legacy contribution from local Muslim merchants who are managed with a community management system, then the main key concept of the community is the application of education (Corrigan, 1997). The longer a person attends an educational institution and the more elite these institutions become the center of attention. Bourdieu made a combination of these two different types of capital, so as to name the four main possibilities of certain social groups. I) High in economic and cultural capital II) High in economy but low in cultural capital III) Low economic capital but high cultural capital IV) Low in economic and cultural capital. Community forms can combine all types of intermediaries (Corrigan, 1997: 27).

2.Method

2.1 Research Design

The life-history method focuses on key informants and key informants because it relates to interactions that make communal changes (Denzin, 1970). In this research, there are two (2) key informants and three (3) key informants. Key informants are informants whose supply of information provides access to recommendations and serves as a guide for getting data from the village mosque community. Researchers conducted a historical-sociology studies on a temporary basis, namely late 2015 and early 2018.

In tracking and combining historical and sociological evidence, a systematic method is used in the form of taking three steps of field data, namely: observation, recollection of historical documents, and recording (Denzin, 1978: 244). Not mentioning the sociologist's own perception of the testimony that took place in the field. Geographical and temporal factors for community action influence these three steps. Historical historical data material includes all records and documents, including track records of social institutions, which highlight the subjective actions of individuals or groups (Denzin, 1978: 205).

2.2 Observation

Researchers adapt the situation by trying to blend in with members of the community, especially those who sit in *angkranan* stalls or in the foyer of village mosques. From the act of sitting together the researcher began to ask the position and presence of the informant. Then after getting the information, the researcher begins to prepare the arrangements and preparation for the interview by conducting requests, notices, and introducing the researcher to the informants and community members. In this process, researchers ask for time to be interviewed. After being confirmed by the informant, the researcher submitted persuasive interview questions to the informant and at leisure time for the informant. Researchers began to activate the recording with the mobile application. Then do the questions based on interview guidelines. The researcher conducts a situation definition so that it does not become

the subject of attention by community activities. At this time, the researcher records the findings of the facts of the joint action of community members with a summary of the words inferred from the field concept findings through the field notes.

The researcher asked the community members and management to lend mosque takmir archives and institutional documents. After giving the document to the researcher. Researchers began to study the document in the form of a magazine for a limited circle containing documentation of activities and broadcasting of the village mosque to the citizens of Yogyakarta, there are types of content published in this magazine in the form of: advertising donors of village mosques, rubrics of village mosque activities, zakat financial reports, infaq , and alms, a rubric of the profile of members and community administrators, Malay news, birth news, and remarks from the head of takmir and mosque youth. The document was dated July 11, 2015, with the 2036 edition of 1436 Hijriyah (in the Islamic calendar year).

2.3 Data Recollection

After the interview with the informant, the researcher began to select data based on the informant category, namely key informants, main informants, and supporting informants. Informant data selection through the presentation of tables.

In conducting data validation, researchers began checking the authenticity of archival documents based on synchronizing the names of the administrators who endorsed the limited circle magazine and the authenticity of the paper used as the magazine. Then synchronize the magazine logo based on the testimony of community members' testimonies. This examination is called external criticism. The next examination is based on the reality of the magazine content in the form of language and idioms used by the management or community members. This examination is called internal criticism.

In anticipating internal and external validation problems, the ability to observe becomes an important part in conducting data selection. External validation can be overcome through time and location restrictions (Denzin, 1978: 236). Then do the type of difference between the description of cultural activities with the exposure to the ongoing historical conditions (Denzin, 1978). Internal validation consists of distinguishing categories between private and public (community) records so that they cannot triangulate in this process. Then the triangulation is done for the informant's acknowledgment of the information of other informants. Then the historical factor in the form of recognition of the subject's perspective needs to be provided if the subject defines a particular situation as a reactive expression that is considered important or disturbing to the sustainability of the community then requires recording of the reaction.

2.4 Recording

This is a recording of the interview category of informants namely: key informants, key informants, and supporting informants. Technical recording uses Samsung's record.wav application with M4A format data output with an average size of 8,000 KB along with a duration of 1 hour 5 minutes and dated May 28, 2018. Audio data specifications in the following table:

Table 1. List Audio Data

No	Kode Informan	Waktu Rekaman	Jenis Files	Ukuran
1	Jazir ASP (001)	28/04/2018. 15 : 11	M4A	8.897 KB
2	Tejo Raharjo (002)	08/01/2016.00:49. 21/03/2016.15 : 31	AMR MP3	13.931 KB 34.828 KB
3	Anjang Nurrohman (003)	26/12/2015. 09 : 14	AMR	9.373 KB
4	Rizal (004)	10/01/2016. 19 : 16. 29/03/2016. 12 : 53	AMR MP3	1.627 KB 2.603 KB

This becomes the audio data selected in the recording transcript listed in the appendix to the interview guide column. Data purely based on the results of interviews were analyzed through a historical approach (life history).

The life-history method presents the experiences, meanings and definitions that guide an actor with his group or community when the group interprets the experience. Howard Becker states that the composition of the presentation of the life-history method is a series of field notes, documents, and information from informants involved in the community as an agency so that they are able to carry out leadership over subjective-individual or community actions (Denzin, 1970). Presentation of life-history data with regard to the scope of social science journals, the data display in the form of a representation model of three young generation actors who manage the community (Pace, 1978).

Conceptualization of cultural heritage based on the theoretical conception of Pierre Bourdieu (1977), namely cultural reproduction which explains cultural heritage is an effort determined by the education system for the reproduction of structures of power relations and symbolic relationships between classes (Bourdieu, 1977). Relationship systems that provide relational ties both to pre-existent and to those who survive. Generalizations cannot be drawn in the analysis of relations to particular generations (Bourdieu, 1977). The application of the concept of cultural heritage by narrating three young generation actors who manage (managers) the Jogokariyan village mosque community. The three actors are representations of relatively young ages.

Parental cultural heritage is transferred generatively to teenagers (Sullivan, 2001: 895). Cultural capital is a big trust (credential) for the regeneration of children (Sullivan, 2001). Educational credentials are the main mechanism in cultural heritage, social reproduction, and developing capital society (advanced capitalism). Educational credentials refer to an environment that can be accepted as a qualification of skills, work, and work experience. As happened cultural inheritance in Indonesia that educational credentials play a role in determining individual careers. For example Kamila Andini is a young director, the daughter of famous director Garin Nugroho. Al-Ghazali is a young musician and son of famous musician Ahmad Dhani.

The method used is an inductive analysis method by selecting based on historical historical topics that depend chronologically (Denzin, 1978: 218). Retrieval of historical historical data based on two categories, namely: public archival records and private archival records (Denzin, 1978: 219-221). In this research using public archives by taking from the media accounts (media accounts) type advertising magazine a community business entity (Denzin, 1978: 219). In the advertising media contained various kinds of evidences (reports) activities and activities of the Jogokariyan village mosque community. The evidence is used as a historical narrative structure for diachronic analysis.

Diachronic analysis is based on inductification by selecting based on historical historical topics that depend chronologically (Denzin, 1978: 218). Retrieval of historical historical data based on two categories, namely: public archival records and private archival records (Denzin, 1978: 219-221). In this research using public archives by taking from the media accounts (media accounts) type advertising magazine a community business entity (Denzin, 1978: 219). In the advertising media contained various kinds of evidences (reports) activities and activities of the Jogokariyan village mosque community. Historical history method has the specificity of writing research results in the form of the "origin of the community" which is part of history (it is a part of history). In the next explanation regarding changes in the socio-cultural structure that occurred in the historical period and present-day phenomena.

Analysis base of field data (raw data) from recorded interviews and field notes in the form of a narrative structure based on historical chronology. Analysis uses social representation theory, namely the elaboration between exploration of actions, beliefs, and values (Wagner, Farr, Jovchelovitch, Lorenzi-Cioldi, Ivana, and Rose, 1999). From these three aspects a knowledge for actors is created based on educational qualifications and skills. The baseline model of the narrative representation of the three actors is based on the findings from the recordings of the main informant interviews and public archive records (Wagner et al. 1999).

Raw data base from recorded interviews and field notes in the form of narratives based on historical chronology. Then reinforced with visual data in the narrative series. The composition of the writing of this study is in the form of a description of external factors that put pressure on the community and then the narratives of actors, the relationship between actors, a description of education space along with worship and ownership assets as a communal achievement. The description in this study is an effort to compile the relationship between location and community (Hamilton and Clare, 2003), while the narrative in presenting life-history is an attempt to tell each event or event in the historical record and then relate the events in the order of time to their significance (Hamilton and Clare, 2003).

Presentation of data analysis from this study is based on narrative products, then data reduction then builds a panel for theoretical explanation, after which the identification stage of causality (Denzin, 1978; Yin, 2009). The data presented have gone through the process of reducing data to fit the problem formulation in this study. Stages of data reduction is the process of selection or focus on efforts to simplify, abstraction, and processing field data (raw data) arising from field notes. At this stage, the researcher selects relevant and unrelated data by categorizing the aspects to be tracked (Miles and Huberman, 1992: 16).

3. Conceptual Framework

The location factor of the village mosque adjacent to the Yogyakarta tourism area created an economic business unit pioneered by Muslim merchants in Jogokariyan. By providing halal business mentoring, social empowerment along with the support of undergraduate qualified resources (Field Notes, 3 June 2018). The effort created a business ecosystem for Muslim merchants based on village mosque facilitation, which was then supported by political networks from campus mosque spaces. Community management is increasingly legalized through the principle of professionalism in the form of Mosque-Owned Enterprises (Jazir, 2018). The operationalization of this business entity moves through a transparent subsidized donation system. While the managerial attention to the actions of participation and recruitment of workers.

Rite action model of new employee training course with the aim of action introducing norms and values so that introductory interactions occur. The existence of the tradition of halal bi halal, namely the purpose of building an expression of togetherness, then it creates an integral working bond. Appreciation of community members who are employees that aims to motivate employees towards enhancement. The decision to replace the operational manager to renew the direction of the business entity so that new creativity occurs (Winarno, 1996: 164).

From this ongoing process, the village mosque community has a role in capital development. The next factor is an increase in the capacity of Muslim citizens in Jogokariyan village, which relies on providing business capital along with their direction, fostering small businesses, and procuring an afternoon market bazaar during the fasting month (Brochure of Jogokariyan Mosque, 2018). Whereas among the youth of the village mosque in the form of fostering trade and journalism skills. Then the masses of Islamic broadcasting and branding "village mosque", then the masification of the involvement of village youths through organization and skills training (Buletin Idul Fitri Jogokariyan, 2015).

The study of historical-sociology is an approach in observing time in a dichronic way to social analysis on a daily basis. Anthony Giddens supports the study of sociology-history because it is able to track the interdependence between action and structure (Giddens, 2001). Giddens challenges sociologists to track time in spatial and temporal manifestations in establishing social interaction agreements (Giddens, 2001). Time becomes an integral part of the discussion of social reproduction (Giddens, 2001).

Structuring in the study of historical change is useful in tracking social systems that work to produce and reproduce interactions through the application of general rules and available resources. The rules and resources used by the actor are reformed through the process of using them. The structuring of the community system is a medium as well as a practical measure of achieving the prevailing system. This is called Giddens as structural

conceptualization. The main drivers of structuration are human actors and the form of community as an agency means that structurally there are actors (Giddens, 2001). The following chart outlines the concept of historical-sociology studies:

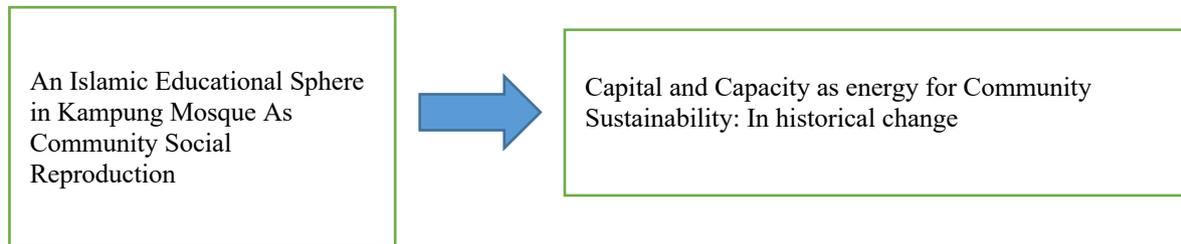


Figure 1. Conceptual Research framework

4. Findings and Analysis

In the beginning, the brotherly relationship between Muslims was a bond in how far they knew the depth of knowledge and practice of Islam. From a number of meetings in the interests of exploring the depth of Islamic knowledge, it sparked inner interest for Jogokariyan villagers from the 1965 transition era to the 1970s, especially for villagers who were retired civil servants (*PNS*). Retired civil servant groups need spiritual needs to simply guide the day of death with happiness (Jazir, 2018).

Muslim merchant groups in the local villages try to support these needs, so they provide assistance. This group originated from Batik and Weaving merchants who are members of the "Karang Tunggal" Batik cooperative and the "TRI JAYA" weaving cooperative, which were mostly supporters of the Muhammadiyah and sympathizers of the Masyumi Party, at the beginning of July 1966 were able to purchase land of approximately 600 m² in the south of the mosque's current location (Jazir, 2018). When the committee wanted to start construction, there was a thought that the mosque would be better and monumental if it could stand on the side of the road at the intersection in the middle of the village.

In conditions outside the village, namely tourism areas such as Prawirotaman village and the Mantrijeron sub-district area, there are several entertainment venues for tourists such as discotheques, places to play games (*ding-dong* and playstation), small drug transaction places (*nyimeng*), and cafes who sells liquor. Whereas children who attend junior and senior high school often fight (brawls) between schools (Tejo Raharjo Records, 8 June 2018). These environmental conditions have caused concern for parents in Jogokariyan village to educate their children so that they are not affected by relationships that are considered detrimental to the family. From things like this, parents finally need a religious space like the foyer of the mosque to increase the spiritual knowledge of religion.

Concerning from the group of parents in Jogokariyan village creating an Islamic education space in the Jogokariyan village mosque. The basis of the existence of Islamic education space is the continuation of the Al-Quran Education Park (TPA) program, Integrated Islamic School, Halal Business Mentoring, Learning Guidance (*Bimbingan Belajar*), General Recitation (Prophet's Trace Assembly), and the Recitation of the Prayer of Dhuha Prayer is a series of Islamic education spaces which provides cultural inheritance in the historical transition (Buletin Idul Fitri Jogokariyan, 2015).

The capital and capacity are the energy of historical change in the Jogokariyan village mosque community from the following three periods:

Table 2. Historical change in *Masjid Kampung Jogokariyan* community

1997-2004	2001-2017	2001-2018
Empowerment Actions Social Network Management By Hajj Jazir ASP and the Religious Leaders' Fraternity Group from the campus mosque network, Haji Toto Tasmara	Rental Assets Kampung Mosque Complex By Admin Haryo Galih (Representation of the younger generation)	Governance Kampung Mosque and empowerment through Mosque-Owned Enterprises By Rizki Rahim and Tejo Raharjo (Collaboration between actors)

Notes. Data analysis, 2018.

On the basis of formation at tourism area, the idea was created to rent village mosque accommodation for Muslim tourists. Managers of this mosque lodging are Tejo Raharjo and Haryo Galih. Wahyu Tejo from the old circle, while Haryo Galih from the young circle. Wahyu Tejo is an accounting expert regarding the treasury of mosque lodging, while Haryo Galih manages the entrance finances and accommodation equipment of the guests who stay overnight. Then, this inn practices the principles of sharia. The average guest who stayed at this homestay traveled to the beach, the Yogyakarta palace, visited the site of the Kauman Muhammadiyah Village and the Krapyak Islamic Boarding School and had a friendly relationship with Ustadz Jazir (Field Note, 3 June 2018).

The money received from this guest is used to clean the mosque complex, to improve cleaning facilities and cooking utensils, money for caretakers and builders and building lodging rooms. Haryo Galih is also an administrator and manages social media for lodging and the Jogokariyan mosque. The results of the payment amount from the unit are used to increase empowerment cash and welfare money (*ikhshan*) for community administrators both young and old who have long been raising broadcasts and maintaining Jogokariyan mosque.

Table 3. Actors and agency in *Masjid Kampung Jogokariyan* community

Rizki Rahim Representation of Muslim merchant's son	RR is a young generation figure who is quite smart in managing finances and assets. He graduated from the UGM Faculty of Engineering but was able to create a trustworthy financial system for the village mosque. Donations are also not insignificant from the futsal rental business and the sale of automotive equipment. He can be a substitute for the leadership of the village mosque takmir from the young. RR had been prepared since he was a teenager by his father to return to spiritual activities, even though when he was a teenager he was playing games too. His father was indeed a merchant who owned a teak wood processing business in Jogokariyan village (Recorded Tejo Raharjo, 8 Juni 2018).
Gustami A private Representation Islamic affiliated party support groups	SG was very militant in protecting his friends in the Jogokariyan village mosque, he was even quite respected by Fuad Andreago, one of the leaders of the youth of the United Development Party. Even though SG from his family cannot afford it, he managed to get through at the State Islamic University (Recorded Tejo Raharjo, 8 Juni 2018)
Haryo Galih A representation Social Media Administrator	HG is a young figure who is tenacious in managing and creating an asset management system in the Jogokariyan village mosque complex. He also handled the official social-media account of the Jogokariyan village mosque. His talent is indeed in line with his education, namely information technology majors (Recorded Tejo Raharjo, 8 Juni 2018)

Notes. Data analysis, 2018.

The existence of Islamic norms and values in this community gives rise to Islamic education spaces where capacity development takes place within the framework of community norms and morals. Then the logical consequences of this reality require a psychological learning approach to social learning theory *as a knife of analysis*.

In this study, the community there is a "hidden talent" there is a process of cultural inheritance through educational credentials (training and skills) from the learning process model of the social conditions of parents, families, and the friendship of the younger generation (Muslim, 2014).

Borrowing from Albert Bandura's (1971) social learning process theory that there are four components in an effort to understand capacity, namely (Bandura, 1971): the attention (attention), retention (memory), reproduction, and motivation. The Islamic education room designed by the community pays attention to the type of age that is then created by sub-communities such as the Jogokariyan Mosque Youth (RMJ) and the Jogokariyan Mosque Youth Alumni Family (KURMA). Retention is modeling or exemplary attitude that is practiced repeatedly so as to cause collective memory or memory in the community. Exemplary attitude needs to be carried out by religious leaders, community managers, and community members (pilgrims) of all ages in communal behavior. Reproduction means the accumulation of collective memory and the transfer of communal values in each generation of village mosque communities. Source of motivation is encouragement from the past, encouragement promised in the form of incentives, and obvious encouragement through success stories that become role models.

The basic requirement for capacity building is the ability to read issues and make calculations from all trade negotiations. The individuation process of social learning is an effort to balance images, thoughts, and language. Capital in this study is a contribution (*charity*), inheritance, endowments (*assets*) in large numbers that are managed professionally through a business entity owned by the village mosque that creates an integrated financial and donation management system. Groups or individuals who make donations can be given appreciation and reputation in an effort to donate their financial assets in significant amounts. The significance of the amount of donations ranges from 5 million to 100 million rupiah (Buletin Idul Fitri Jogokariyan, 2015).

Capital development begins with the establishment of Islamic financial institutions based on the management and inheritance of Muslim merchants. The injection of funds came from donations, endowments, and infaq management. Capacity building is an effort to train skills and performances to be trusted by consumers and service users. Management strength as capacity building.

The findings of managerial practices in the sustainability of village mosque communities are based on the following points:

- a. Give a trust and mandate to participants or community members who have struggled for a long time.
- b. The provide job positions (jobdesk) in accordance with their fields of expertise.
- c. Mapping the work segmentation between the elderly and the younger generation.
- d. Open sphere for participation for all generations.
- e. A provide skills improvement training in starting micro small businesses (*UKM*).
- f. Mentoring the halal business while providing loan funds as pioneering capital.
- g. Collecting data and creating data centers.
- h. Give appreciation and reward to participants and worshipers who have dedication.
- i. Delegating efforts at the human resource training forum to management who have long contributed to the sustainability of the community.

5. Closing

In the development of capital in the form of social network management or between actors in the form of the creation of the Ramadhan village market and communal distribution. Equipped with social empowerment efforts

to create a Muslim middle class businessman (*Saudagar Muslim*) ecosystem in the Jogokariyan village mosque. Whereas capacity building is in the form of placement of educational qualifications, fostering trade skills, and journalistic training for disadvantaged youth.

The communal meaning reflects the expression of existence and ownership in the community in educating the younger generation and finding the spirit of social services. The spirit of cooperation enables community members to voluntarily participate and communal solidarity by recognizing religious and community values. The main findings of this study are strengthening internal self-capacity through social activities organized by the community. Then the relations between actors are interwoven managerial systems for sustainable communities. The village mosque community became an agent for solving social problems in the Jogokariyan village area, such as the inability to work in the micro-economic area. The aspirations of the community experience the transmission of knowledge among the younger generation. Islamic education space makes the spirit of development at the same time a pattern of cultural legacy with a homogeneous type of experience.

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